

A TRUE TABLE

OF ALL SVCH FEES AS ARE

Due to the Bishop of London, and all his depending
Officers, as Commissaryes, Registers, Proctors, and
Apparitors, as hath been given in to his Majestyes
Commissioners in Starchamber under their
own hands in the month of November
M. DC. XXX.

*Whereto is added a true discovery of such fees ordinarily exacted by
them upon his Majestyes good subjects contrary to this their
own table and the statute laws of the land.*

Published by STEVEN PVCKELL and sent as a love
token for his countryes good,

1sa. 8. 61. I the Lord love iudgment, I hate robbery for a burnt offering.

1. Theff. 4. 3. with. 6.

*For this is the will of God, &c. That no man goe beyond and defraud his
brother in anie matter, because that the Lord is the avenger of all such.*



Imprinted, Anno M. DC. XXX.

1

STATE

William C. ...

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641.



TO THE RIGHT HONOVABLE THE LORDS
of his Majestyes Commisſioners for new erected offices,
and innovated fees, and to all others that are doers and
lovers of justice, health and prosperity attend you
in all your lawfull designes, with all encrease
of honour and favour both with God and men.

Right honorable when I considered, not onely the wisdom which God hath furnished your Noble Persons withall, together with the power and authority putt into your hands by his Majesty for the seeing and inquiring into all extorted and innovated fees, it made me to conceive your honours were the men that God had appointed to deliver the oppressed from the hand of the oppressour, which did encourage me to seeke release under your honours protection, against my cruell oppressours, in which I freely confesse I found (to Gods glory be it spoken) more then ordinary successe, by your honors means, in that your honours effectually procured my peace for awhile in commaunding that Commissary my accuser to suspend his suite against me, in the high commision, but yet it was but for a while, in that my busy and malicious adversary (getting something in respect of my conscience as your honours well know) insenced against mee some high Commissioners as the Archbishop of Canterbury and Bishop of London, who (contrary to your honours order made) did forthwith pursue me with such violence, as if they thirsted for my blood, and nothing but my life would serve their turn, for which cause I was inforced to leave my own native country, to seeke shelter in forrain parts, where through the Lords goodnes having found a place of breathing, I have thought it my duty to speak, according to my strenght, from a farre, and to pre-

sent to your honours a brief discovery of some of their extortions I have taken knowledge of in their proceedings, to give your Honours occasion to dive into this mystery of iniquity, where I doubt not but your wisdoms wil soon finde out much more then my shallownes can extend to, yet by this little I discern and discover, they are no other then merciles oppressours, intruders upō the subjects rights and priviledges, and who is appointed under God and his Majesty to curb them, and to restrain their inordinate & lawles courses but your honours, but they having bee much fleshed by prevailing against all sorts, haply their insolency, will not fear to attemp to make an assault against yours honours in case you question them for their injustice and oppression in these or other their proceedings, yet I trust they shall not prevaile, but having begun to fall they shall fall more and more, till their usurped power (under which manie mourn) be utterly overthrowne. To call to your honours remembrance their late injustice in my own particular, I have presumed once again to renew my complaints to your honours against them, and for farther evidences, every day affords his just complaint against them, whereever they keep their courts, or exercise authority over his Majestyes subjects in anie part of his dominion. If therefore God shall move your honours hearts to goe on with so good a work as to purge not onely them of these evils, but free the churches and people of God of these strange offices, God shall have much glory by you, the Church and people of God, much peace and freedom, the land purged of manie a crying sin, and the Kings throne established in justice and righteousness; which that your honours may be inabled to doe the God of truth and justice be with your honours, and double the spirit of courage, and wisdom on you, I rest at your honours service to bee commanded.

STEVEN PVCKELL

To the truly and wel affected Christian Reader.

Christian Reader God by his wise providence ordering all things to his owne glory, hath bene pleased after many and sore trialls to bring me the unworthiest of his servants to a place of more rest and safety in respect of my present condition, then I either had, or possibly could look for in myne owne land; I therefore seriously consideringe by how many bonds I stand bound to Almighty God for those many great mercyes and strange dellyverances which I have received from his mere goodnes and wise providence, as also well considering, how nearly my soule is knit to you my loving Countrymen: I could not but out of pittie to your present estate, and conscience of myne owne duty to God, and you all, answer your reasonable requests and earnest expectation in adventuring to put thes few lines to the open view of the world, the Which thing God who knowes my hart, knowes I aime not at any mans person, neither have I added any thing but have taken a true copy of all the fees as they were presented before his Magesties Comissioners in Starchamber, confirmed under every of their owne generall hands, without adding any thing thereto, by the Which the wise and discrete reader may in some sort from his owne experience (who is the best scholemaster) playnly see how treiblyngly these shoulders and posts by the which the kingdome of Antichrist is yet upheld in our Kingdom of England do tyrannise, not onely over the soules and consciences, but over the bodyes and goods of his Magistyes loving subjects, their Cannons and Constitutions, Iniunctions and Decrees, tending to no purpose but onely to be snares and gins to the soules and bodyes of men: thus those who would be thought to be the prophets of England are all like those prophets in Israel: Holca 9.8. the snare of a fowler is in all their wayes, all their projects being how to grow great and maintayn their pomp and state, although it be With the blood of the poore fatherlesse & widow; yea though it be to the overthrow of King and state, which I wil endeavour to cleare by thes propositions. For prooffe wherof I will appeal to none other but to thyne owne experience. First who seeth not that all their Cannons and Decrees both new andould tend to no other end but the inthralling of the soules and bodyes of Gods people, and the bringing of them under an Antichristian yoke, wich appeares first that since the yeare 1624. they have changed the oath of Churchwardens and sidemen (as they call them) into that forme that it is now become nothing els but a rack for the consciences of men and may truly be called an injurious and bloody oath

2. What else is the ground, Why they have taken away all those Cannons

that respect them selues, that the people cannot see them, but that they might more peaceably and freely prey on the bodies and soules of men at their owne pleasures. 3. What is the reason they doe of late use so many shifts and trickes to maintayne their standings as they do by devising all the inchochments upon the liberty of the subject, the like whereof cannot beparalleted by robbing of the nobility of their honors, tytles, offices, and dignities, and conferring them on their owne heades or the heades of their favorites; yea is it not matter enough (if not a friend to the prelacy) for any (though otherwise deserving never so well) to stand like a beakon on the top of a hill not respected. 4. Who seeth not, that all the good and whollsome lawes of the Common wealth is by them turned upside downe, & like a leaden wand bowed to every end that suits them selues, be it right or wrong; thus like horses are they prepared to battell with strong unresistible power to beare downe all before them that doth but mite against their cursed usupations. 5. What ranke or order of men comes not under their tyranny and oppression in their matchles extortions? they sleight the rich in the height of their pride, they regard not the cries of the widdow and fatherlesse, but like men voyd of compassion or bereft of humanity wring and wrest from all men in all causes abundantly more then is allowed them by their owne Cannons and Ecclesiasticall lawes; and especially in the probats of Wills and administrations they are as the Proph. Zeph. saith. 3. 3. Like the evening wolfs that leave not the bones untill the morning. my brethren may not the Lord coplaine against us as against his owne people. Ier. 5. 26. that among his people are found wicked men that lay wait as he that setteth snares, they set a trap to catch men; as a cage is full of birdes, so are their howses full of deceyt, therefore they are become great & wax rich, also they Iudge not the cause of the fatherlesse, but as in the 29. Shall not the Lord visit for these thinges? shall not his soule be avenged on such a nation as this? Therefore brethren and loving countrymen considering these things, let me in a word speak to you all under these two ranks, ether as you are the called of God, or as yet uncalled by him. And first to you that are called of God, let me speak to you in the words of the Lord by the Prophet Ierem. 2. 18. What have you to doe in the way of Egypt, to drink the waters of Sihor? or what halt thou to doe in the way of Allynia, to drink the waters of the river? Or for the fear of man to bee found in the way of Gilgall, for all their wickednes is in Gilgall, there doth the Lord hate them, and for their iniquities wil in his time drive them out of his house; therefore come not at their courts, obey not their summons sent out in their own names against the

the law of the land and honour of the King, so that if the Kings Majestie were not very patient towards them, and those that submit to their usurpations where were they? Trust God with your goods and lives, he is able to recompence all with better, ad not fire then to this altar of Baal, neither by purse nor presence, Walk not after these commandemens of men lest Ephraim like, ye he oppressed and broken in judgment, and the Lord becc ne to you (as to him) a moth, or as he was to Iudah rottenes, Hosea 5. 11. 12. My brethren be not affraid of man in Gods cause, consider what the Apostle saith to Timothy 2. epist. 1. 7. God hath not given to us the spirit of fear, but of power, of love, of a sound minde, Where observe, this fear of man for the prevailing power therof, is called the spirit of feare, and is opposed to the spirit of God, as power, and love and a sound minde, whence then we may learn. That Where ever this fear of man is residing in the strength and power of it, there no sound power of godlines, nor soundnes of judgment, nor power of action, is to be looked for. Besides this fear of man will be a snare to you, for the fear of man bringeth a snare, but who so trusteth in God shal be sure. Prov. 29. 25. Besides there is a lake prepared for the fearfull, say not then with the fainthearted spyes, there be giants, and walls up to heaven, and we shall never overcome, for we overcome in suffering. Consider also, that God, the Gospell, and the people of God, are more beholding (if I may so speak) to one constant sufferer sent of God, then to ten thousand fainthearted apostates and backsliders, therefore my brethren locke what Gods worthies have done, and doe like wise, as Paule to Timo. 2. epist. 1. 3. so I speak to you all in his words, Be not you therefore ashamed of the testimonie of our lord, nor of me his prisoner, but be you partakers of the afflictions of the Gospell, according to the power of God who hath saved us and called us with an holy calling.

And to you my countrymen that are yet uncalled what shall I say? to sett you a worke about the works of a living man that have not a principle of life in you, were but a vain thing, I therefore say no more to you but thus, Take courage to your selves as you are men, and know your own priviledges and stand to them, consider the laws of a kingdome are the subjects inheritance, and no subject can be deprived of them without manifest injustice, therefore suffer not your selves to be gulled in these things, looke the Statute for the probate of Wills and testaments, observe the penaltyes upon all that shall extort upon the same, the lawe saying directly in these words That if a Bishop or Archbishop or anie other ecclesiasticall jurisdiction shall extort or take of anie of his Mayesties subjects, either

more

more or greater fees then is allowed them by law, they shall forfeit to the party wronged three times that they take to the party greiv-
ved, and over and above they shall forfeit to the king ten pounds
the which shall be levied by way of trespassse, or of debt recovera-
ble by lawe in anie of his Majestyes courts of record, against which
action there shall be no appeale nor act of error to be graunted
but the monies so levied shall be one half to the King, and the other
half to the party wronged. Or els thou must maintain thy right by
an inditement at the common sessions of the quarter where the of-
fence was committed. *Thus in as few words and as punctually as I can
I have commended these small labours of mine to thee, which I desire
may be to Gods glory and thy direction, and then let God deale with mee as
seemeth good in his owne eyes. Farewell in the Lord farewell.*

From my lodging in Amsterdam
the 6. of December 1631.

STEVEN PVCKELL.

TO ALL THOSE IN ENGLAND

exercising Ecclesiasticall power and iurisdiction over Gods people, Bishops, Archbishops, Archdeacons, Deans, Officialls, Commissaries, and all other their depending Officers, from the highest Prelate to the meanest Apparitor in the Kingdom.

OH that my counsell might become acceptable to you all, that you would breake of your offences by repentance, and your cruelties by mercy to Gods saints and people, and that you would leave lording of it over your fellow brethren, let not the Lord when he shall come in the cloudes, finde you smiting Ieremie on the cheek, lest Pashurs portion prove your inheritance, and the Lord make you a terreur to your selvs, for know you all for a certain, that your vineyards are most ripe to the winepresse, and that the Angell who hath that sharp sickle in his hand, is coming forth to cutt downe all the vines of the vineyards of the earth, and to cast them into the winepresse of the wrath of a mighty God, therefore let me again and again intreat you, to leave lording of it over Gods inheritance, and rob not the Kings Majesty of his maintenaunce; nor the nobility of their titles and dignities, nor the magistrates of their power and authority, nor the subjects of their rights and inheritances, take not the garmente from the widdow, nor the bread from the fatherles by your extortions, eat not up the Lords people like bread any longer, lest the Lord bring a plague upon you, out of which you shall not bee able to pull your necks, let the Lord Christs name be honoured and sett up in all his offices and ordinaunces on Sion his holy mountain, jussel him no longer out of his Kingly throne; lest he reckon you among his enemies, and so slay you all before him, build not up your Syon with bloods, nor your Ierusalem with cruelties, lest you make a fruitful land become an heap, or a desolate wildernes, think not by cruelty to suppress Gods truth, for rather then it shall want witnesses, God wil make the stones to doe it, and so raise up witnesses out of the dust of them, whom you and your forefathers have slaine, digge no longer so deep to hide your counsells from the Lord, for the Lords knowes, and hath revealed it to his sancts, that you are no other, then the very bellowes of Antichrist, by which he blowes up and kindleth that fire of superstition and idolatrye in our English nation, therefore display no longer the coulours of Antichrist in the

Lords camp, hold no longer up the ensigne staffe of that man of sin, by which you have so long beaten the Lords people, lay down your bucklers now at the length at the Lords feete, that if it be possible you may finde mercy; oh hear, hear, and be not proud, lest your bonds increase; let not the soules of Gods saints (whom you contemne) weep anie longer in secret for your pride, be not you a means to cause the Lord to forsake his people and to suffer his people to be led away captive and to sing the songs of Sion in a strange land, and be not so in love with an Italian Lord, as for him to ingage your soules, King and countrey; But why doe I thus speake unto you? can a blackemoore change his skin? Not unlesse it be stead of, no more can you, unlesse the Lord change your natures, and make you of wolvs, sheep, and of lyons, lambs, which the Lord in his time will either effect in you, or els will give you your portion with the beast and the false prophet, and with all those that with you have received the marke of the beast, in their foreheads and hands. Thinke not that I aime at anie mans person, but at the unlawfullnes of your callings and standings, for my soule pittiyeth your persons to see so manie excellent naturall parts, which manie of you are indued withall, bewitched with those strong delusions, which the just God hath sent for the damnation of all those that receive not the love of the truth, yea the Lord knows I would be glad to become anie thing to doe you good, but of that I have little hope therefore farewell.

S. P.

A T A B L E

OF ALL SVCH FEES AS ARE DVE TO THE
Ecclesiastical courts under the Bishop of London in the
liberty of Essex and Harford, and to all the
depending Officers of them, both Iudges,
Registers, Apparitors and Proctors
in causes of instance betweene
party and party.

	Commiffary.	Register.	Apparitor.
I nprimis for decreeing the originall citation and for sealing of it	vj. d.	vj. d.	nil.
Item for decreeing the originall citation in a matrimoniall cause with an inhibition and for sealing of it	xij. d.	xij. d.	nil.
Item for the decree for every party principall	ix. d.	ix. d.	nil.
Item for every decree <i>vis & modis</i>	ix. d.	ix. d.	nil.
Item for every excommunication or suspension in writing	ix. d.	ix. d.	onely iv. d. at nil. the release.
Item for every absolution from an excommunication or suspension	ix. d.	ix. d.	iv. d.
Item for letters testimoniall to be made upon a search or any other cause	vj. s. viij. d.	vj. s. viij. d.	nil.
Item for the oath of every witness upon any matter	nil.	nil.	ij. d.
Item for examination of every first witness upon any matter	ix. d.	ix. d.	nil.
	B 2		Item

Commissary. Register. Apparitor.

Item for examination of every other witness	iv.d.ob.	iv.d.ob.	nil.
Item for the examination of witnesses upon interrogatories	ix.d	ix.d	nil.
Item for the examination of every party principall	ix.d	ix.d	nil.
Item for the oath of every party prin- cipall	nil.	nil.	ij.d
Item for the copy of every witness upon any matter produced and examined	nil.	vij.d	nil.
Item for the copy of the parties prin- cipall answer	nil.	xij.	nil.
Item for every commission for the examination of a party principall or witnesses, or for the praising of goods of a deceased or to take the oath of a party upon an inventorie or accountes or any other matter	v.f.	v.f.	nil.
Item for the constitution of a proctor	nil.	iv.	nil.
Item for exhibition of every proxie in writing	nil.	ij.d	nil.
Item for every acte	nil.	iv.	nil.
Item for everie act upon the opening or receieving of a prohibition, consul- tation or any others of the Kings writts	xv.f.	xv.f.	nil.
Item for every deffinitive sentence and interlocutorie decrees	v.f.	v.f.	for a delay xij. d Item

Commissary. Register. Apparitor.

Item for every *significavit*, to the chancery for the taking and imprisoning of an excommunicate person in any cause as well of instance as office

v. f. v. f. nil.

Item for every *significavit*, to the chancery for the freedom and enlargement of an excommunicate in any cause as well instance as office

v. f. v. f. nil.

Item for the copy of every order of penance

vj. d. to see it executed
vj. d. xij. d

Item for transmitting every proces *Judicis a quo ad Judicem ad quem*, to the Register according to the taxation of the Iudg *ad quem* or according to the composition of xxx. betweene the Register and the party appellat

nil. xiiij. f. nil.

Item for the scale of the Iudge *a quo* set to the proces transmitted

vj. f. viij. d. nil. nil.

Item for all letters of gardionship under scale

vj. f. viij. d. vj. f. viij. d. nil.

IN CAUSES OF OFFICE.

Commissary. Register. Apparitor.

Inprimis for every originall citation and appearance of every party

vj. d. vj. d. iv. d

Item for every decree *vis & modis*

ix. d. ix. d. iv. d

Item for every excommunication or suspension under scale

ix. d. ix. d. iv. d
A 3 Item

	Commissary.	Register.	Apparitor.
Item for every absolution from an excommunication or suspension	ix.d	ix.d	nil.
Item for letters testimonial to be made upon any cause	and for the writing of them if the vj.f.viiij.d . vj.f.viiij.d nil. cause so require.		
Item for the examination of every party principal	ix.d	ix.d	nil.
Item for the copy of every parties principall answer	nil.	xij.d	nil.
Item for the oath of every party principall	nil.	nil.	ij.d
Item for the drawing of proxie for appearance at all visitations and synods	nil.	ij.f.vj.d	nil.
Item for the exhibition and cōsignation of every proxie in writing at the visitations and synods onely	nil	iv.d	nil.
Item for registering the names of the churhwardens and sydemens of every parish	nil.	for warning of them iv.d iv.	
Item for every certificat made to the Bishop by the Commissary for the commutation of any penance	vj.f.viiij.d	vj.f.viiij.d	xij.
Item when any pennance is commuted by the Bishop and the commutation extended to the Commissary	x.f.	x.f.	nil.
Item for the writing of any bond taken for the indemnity of the Iudg or his commissary upon any cause	nil.	xij.d	nil.

	Commissary.	Register.	Apparitor.
Item for every act passed in court	nil.	iv.d	nil.
Item for every facultie grants lisencc acceptation for teaching.	v.f.	v.f.	nil.
Item for exhibiting every bill of pre- sentmens at the visitations onely	nil.	iv.d	nil.
Item for the purgation of every per- son to whom purgation is assigned and for his own hand	ix.d	ix.d	iv.
Item for every compurgator first sworne and for his hand	ix.d	ix.d	ij.
Item for every other compurgator	vj.d	vj.d	ij.d
Item for every intimation sent out for all those that will object against a purgation of any man and his compur- gators	xv.d	xv.d	iv.d
Item for a dismission of every man out of the court for any cause what ever	vj.d	vj.d	iv.d
Item for any search made by the Regi- ster for any acte of court or any other insterment after a cause is ended	nil.	xij.d	nil.
Item for every sequestration of the fruit of a benefice and publication of the same under seall	v.f.	v.f.	xij.d
Item for letters commendatorie for a curat going out of the jurisdiction	ijj. f. iv. d	ijj. f. iv. d	nil.
Item for every caveat entered	nil.	xij.d	nil.

Item

Commissary. Register. Apparitor.

			to see it executed
Item for the copy of every order of pennance	vi.d	vi.d	xij.d
Item for transmitting a proceffe <i>judice a quo</i> : to register according to the taxation of the Iudg <i>ad quem</i> , or a composition made betwixte the register and party appellent	nil.	xij.f.	nil.
Item for the seall of the Iudg to the same proceffe	vi.f.vij.d	nil.	nil.
Item for the drawing of articles against any man convented of office for lawfull prooffe made of the truth of the	xx.d	xx.d	nil.
Item for every acte upon the redeluding and withdrawing of a caution out of the registry	nil.	xj.d	nil.

IN CAUSES OF OFFICE.

Commissary. Register. Apparitor.

Item for every dispensation for exhibiting of an inventory into court	vj.f.vij.d	vj.f.vij.d	nil.
Item for an administration of the goods of a deceased not extending to the sum of five pounds	nil.	vj.d	iv.d
Item for the administration of the goods of a deceased amounting above the value of five pounds and under forty	ij.f.vj.d	ij.f.vj.d	x.d

Commissary. Register. Apparitor.

Item for the administration of the goods of a deceased amounting to forty and upwards let it be as many thousands as it will, is

vj. f. viij. d. vj. f. viij. d. xj. d.

Item for the probat of a will the value doth not exceed the sum of five pounds

nil. vj. d. iv. d.

Item for the probat of a will where the goods exceed five pounds and not above forty pounds

ij. f. vj. d. xij. d. x. d.

Item for the probat of a will where the goods doe exceed the value of 40 l. and upwards let it be as much as it will

ij. f. vj. d. ij. f. vj. d. x. d.

Item for the ingrossing of every will according to the length thereof not exceeding viij. f. for every larg skin of parchment

nil. viij. f. for every skin
nil.

Item for ingrossing every inventory and accounts according to the length thereof not exceeding two shillings for every presse of parchment

nil. ij. f. nil.

Item for exhibiting of every inventory and for subscribing the same

vj. d. vj. d. nil.

Item for the copy of every act extracted out of the registry under the registers hand

nil. xij. d. nil.

Item for the copy of every inventory testament, libell, matter, allegations, or articles, whatsoever extracted out of the register under the registers hand

nil. according to the length thereof. nil. Item

	Commissary.	Register.	Apparitor.
Item for letters of request made to another ordinary, to cite one dwelling out of the Iudges Iurisdiction	xx.d	xx.d	nil.
Item for every renunciation of an ad- ministration of the goods of a deceased, or an executor of a will admitted and inacted	vj.d	vj.d	nil.
Item for every decree made upon the distribution of goods among the next of kinne, and for registering of the same	vj.f.vij.d	vj.f.vij.d	nil.
Item the fee of a proctor every court- day in which he is retained upon any cause what soever	xij.d		xij. d. the proctors fee.

F I N I S.

CHRISTIAN READER, TO THE END
thou mayest the better understand the abominable extor-
tions of these men, in their Courtly government: I will
give thee an Abstract, of all such fees, as in myne owne ex-
perience I have knowne, & observed to be taken by these
men: in which, I will deliver nothing, but with a little
observation of thine owne, thou shalt see to be most clearly
true. And herein for thy better direction, I will goe over the
whole table offees: shewing their error in every particular
I know, and where I know nothing, I will passe it over with
silence, leaving it to be further skanned by them which are
judiciously wise.

In causes of instance between party & party.

INprimis, wheras there is due for the original citation & sealing
of it, twelve pence only, they take that 12.d. & 12.d. more:
which they pretend to be for the serving of it, which 12.d. is not
due.

For decreeing a citation in a matrimoniall cause, there is two
shillings due. But taken three, or indeed what they can wring out,
sometymes it cost 5. sometymes 7. shillings.

For a decree, ther is due one shilling fixe pence. But taken by
them, 2. l. 6. d. when the leaste is taken, except it be of some rare
man, whose experience taught him to give lesse.

For excommunications & suspensions 18.d. taken by them 4. l.

For absolutions due 1 l. 10. taken by them, ordinarily 3. l. 6. d.

For theire letters testimoniall, there is 13. l. 4. d. due, taken of
them besydes 12.d. the Clarke, besydes that which is taken by other
of theire Officers, as also dyvers inroachments, to get monyes in
these causes, as experience proves it.

For the oath of every witnes 2.d. taken 4.

For examination of the first witnes, one shilling fixe pence, & the
second 9. but taken of all, one & other 2. l. 6. d. a peece, excep-
ting some bould spirited men, that have courage to detect them in
their proceedings.

For the examinations of witnesses on interrogatories 1. f. 6. d. taken by them 2. f. 6. d. commonly.

For examination of the party principall 1. f. 6. d. due, taken of them 2. f. 6. d. commonly.

For the oath of the party principal 2. d. taken 4. d.

For the copy of every witness his examination 5. d. due, taken by them 12. d. commonly.

For the copy of the parties principalls answer 12. d. due, taken 1. f. 6. d. commonly.

I passe over the commissions to pryse goods, & their constituting of proctors, as having nothing to paye, but this, that whereas the proctors should take but only 12. d. a daye, for their fees, in one & the same case: they doe constantly take 3. f. 4. d. a daye, & will have no lesse, although the lawe allowes them no more, as they wel know, and have confessed to me: but they plead, they can not live of it, for they say that lawe was made in the old tyme, when housekeeping was better cheape, which is the only argument they have to justify their extortion.

For exhibition of a proxie in writing 2. d. due, taken 4. d. commonly.

For the acts of court 4. d. a daye due, but they commonly take for acts, when none are done, but doe delaye mens causes, & speed them not: till at length, both plaintiff, & the defendant, are both wearied out, their monyes spent, themselves made fooles to their owne faces, & their suits as farre from end, as when they began, and so they againe came home by weeping crosse. As daylie experience have shewed to be true.

What they usually take for breaking open the Kings writs, for Sentences, for *significavit* to Chauncery, I have had litle experience: yet as he, who seeing but the foot of a man, guesse th at his whole body, so we seeing the whole body of this court, may, in some sorte guesse at the members of it.

For every order of pennance 12. d. due, & 12. d. to the Appa-ritor, to see it executed, & here they doe take 2. f. for the order of the party that takes it out, & 12. d. for the Apparitor, & yet make the party on whom it is executed, paye that 12. d. againe too some tymes, as is to be proved.

For their transmittinge of proces, & the Iudges seale, & their letters of gardionship, I have litle to say but this, wher so many
small

small things are sold at so high a rate: matters of such consequence can not be cheape.

In causes of office.

FOr every originall citation, & the appearance of every party 1. *l.* 4. *d.* due, taken 8. groates commonly.

For every decree 1. *l.* 10. *d.* due, taken 2. *l.* 6. *d.*

For an excommunication under scale, 1. *l.* 10. *d.* due, taken 4. *l.*

For an absolution, due 1. *l.* 6. *d.* taken 2. *l.* 6. *d.* commonly.

For their letters testimoniall, I saye no more, but let him that hath them looke to his purse.

For excommunications, cōpyes of answer & oathes, before in causes of instance between party & party.

For the drawing of proxe and visitations and exhibition and suspension, I have litle to saye, but when the putrouck is hungry, let the hen looke to her chickins.

For registring the names of their Officers in every parish 4. *d.* & 4. for warning of them : but what is taken, the country is witness of it selfe.

For their commutations of penance & the charges of it, it is incredible almost to conceive the deepnes of Satan, by the which he worketh in these sonnes of Belyall sometynes for monyes, passing over incest, condemnable among heathens, & intollerable adulteryes: taking sometynes 20. or 30. yea sometynes 40. pounds, for such a busines doing, which monyes, goeth all, or the greater part into their owne purses : wherby they become greate, wax rich, & are like princes in the common wealth. Here also they have such strange devices to get monyes, & to satisfy their owne ends, and others corrupt humours, in changing the pennance from this, to that, from this tyme, to that, & from this place, to an other, and all to gett mony & to bouldster men in sinne, as indeed a modest man would blush to think of, for it is no more with them, but sin and paye & paye and sinne.

For the bond they ought to take but 12. *d.* they take 2. *l.* commonly, till of late.

For every act of court 4. *d.* but see before.

For every lycence to teach 10. *l.* but let yonge Schollers make much of their monies.

For putting in of bills by churchwardens 4.d. due, but taken 7.d. and here note the whole charges for the whole yeare, to every parish, coms but to 1.s. or two at the most, but what is payed, all men know, that come among them. That parish speeds well that coms off with 10.s. charges, & somtymes more, as experience proves it.

For their purgations, & their practises herein, this is to be marked among them, that no act so playne & cleere, if but denyed by the party, they will give him his purgation for it for his monyes, wherby it coms to passe, that although the fact be as cleare as the sunne, it shall escape the censure of the lawe, as appears most playnly, some having beene purged, which afterward have beene condemned by the Civil Magistrat to corporall punishment for the same fact, as is clearely manifest, and here what fumes of mony are taken for purgations and swearing of compurgators & for intimations sending out, is in deed incredible, as experience proves it: some mens estate being almost consumed by their delays in this kinde, yea let any man that hath but the face of honesty in him, come among them, although the accusation be never so false, yet hardly gets end in 12. monthes with much charge, & more disgrace then those shall have, that are most clearely guilty many tymes.

For a dismission of a cause out of court 1.s. 4.d. due, & for a search made by the Register, after a cause is ended 12.d. but they take for that, for the most part 1.s. 6.d.

For the sequestration of the first fruits of benefices, & publication of it under seal 11.s. due, but what is taken, I leave to the Clergy to scan, who best know, because they have payde it.

For their letters of commendations for a Curate that goes out of the jurisdiction 6.s. 8.d. but what is taken, they knowe that make accounte of them.

For every caveat entred 12.d. but what is taken, try & then trust.

For processe transmitted & the Iudges seal therto, I have no more to say but this, things far fetched, are deerely bought.

For the drawing of articles against any man, consented of afore after lawfull prooffe made of the truth of them 3.s. 4.d. but they take a noble besydes, many tymes with out drawing.

For every act upon reducing & with drawing of a caveat out of the Registry 12.d. but somtymes, taken 2.s. somtymes more, yea what they can get of ignorant people.

In causes of office.

HEere Christian Reader, I wold have thee to mynd that all theire extortions, formerly mentioned, are as nothing, in comparison, of these that followe, for here they will pretend lawe, where none is: & make them that be, to stand asyde, to serve their turns, and bring in such strange devices to intrap men, and spin out such long threds with widdowes & fatherles, who for the most part are weake, & unskillfull, & therfore a fit prey for these kytes to seafe upon, as is allmost incredible, having such shewes of friendship & such turning devices, to bring things about, that a modest man, may blush at, to see their impiety, which shalbe manifest in their due place, as followeth.

For every dispensation, for exhibiting an inventory into court 13. s. 4. d. but taken 20. s. yea somtymes summes of mony are given in this case, with many other extortions rayfed therupon, if the cause be of any consequence to the party.

For an administration of the goods of the deceased, where it exceeds not 5. pounds, there is 10. d. due, but commonly taken 5. s. somtymes 7. & 10. often, besydes the cunning put-offs, by which the cause shalbe prolonged onely to weary out the party.

For an administration of the goods of a deceased, amounting above 5. pounds and under 40. pounds, there is due 5. s. but taken commonly a marke, & 20. s. taken besydes, if but referred to pay the cause prolonged, yea it may be one thing or other, shalbe checked at, wherby the partye shalbe excommunicated, & so not make an end of his accounts, & all for lesse then 3. or 4. pounds, more or lesse, as they can wring & wrest from the party.

For an administration, where the goods doe exceed 40. pounds, there is due, by their lawe, a marke, for all charges, but taken for their account & all, somtymes 3. or 4. or somtymes 5. pounds, & never coms of, without some rare tyme, for les then 40. shillings & here they will not stick to say, they may take what they can get, because say they, the common lawe hath not set downe, how much they shall take for an administration, but have left it free, to take what they can get.

For the Probate of a will, where the goods doe not exceede 5. pounds, ther is due 10. d. only, but taken seldom les for the Probate, then 3. or 4. s. as is cleerly to be proved, besydes, they will
have

have the ingrossing of it , although it be ingrossed before , & will take for it what they list.

For a will, where the goods doe excede 5. pounds, & under 40. pounds, there is 3. s. 6. d. due, but taken 10. s. yea somtymes 20. s. as is to be made good upon them.

For a probat of a will, where the goods doe excede 40. li. due 5. s. but taken 5. pounds, 6. pounds, somtymes 7. pounds, yea somtyme, 10. & 12. pounds charges they will rayse upon such a cause, by devysing such tricks, & devices, & putting them on the executor to such wills, that if he looke not well to it, one Childs parte must goe to the court.

For the ingrossing of every will according to the length therof not exceeding 8. s. for every long skinne of parchment, and here note, that it must be done by the Register, or els there is nothing due, note also the party free, & at his choyce, whether he will not ingrosse it himselfe, or set any other to doe it, at his advantage, either for brevitie or profit, & that the Register ought not to refuse to prove any will, of what consequence soever, although it be ingrossed by some other, only he may examin the ingrossment, & if he find it not true, he may reject it till it be perfected, but to refuse it, being truly done, he cannot, if he thincks 2. s. 6. d. be to litle to pay the writing of the probat, then the lawe alowes him to tell by the lyne, & to take for every 10. lynes of 10. ynches longe a penny. allwayes by the statute, for the probat of wills & Testaments: therefore for the Register to refuse to prove any will when the ingrossments are truly made by som other, or otherwise to detaine & keepe the executor from such wills, so ingrossed, is a most sinfull oppression, & punishable by the lawes of England.

For ingrossing every account, & the inventorie therto 2. s. for every patch of parchment, and here note (as before) the Administrator may doe it himselfe, or employe some other for his owne advantage: & that it is no lesse then extortion, for a Iudge, or Register, to refuse either the inventorie, or accounts so made, if it be truly done,

For exhibiting of every inventorie, & for subscribing the same 12. due, & so taken, but here lyes the extortion, in this particular, they will force men to paye for their accounts too, & that at such rates, as doe excede, some tymes 20. s. somtymes 40. s. sometimes 3. or 4. pounds, as is to be proved, yea somtymes they will urge to receive

receiue accounts for monyes, before the administrator is capable to passe his account : note also , that if any refuse to paye for their account , & that for this reason, because they see no lawe commaunding them, how, or what to paye , their Apparitor shall never leave haunting of them , nor their selves excommunicating them, till they have compelled them to paye these monyes.

For the copy of every act extracted out of the registry, under the registers hand, there is due 12.d. taken 2.s. or somtymes 2.s.6.d. as they can get.

Item for every copy of every libell, inventorie, will , allegation or articles according to the length thereof, not exceeding the statute, which allowes them for every 10. lines of 10. ynches long, one penny, which must be under the registers hand.

For letters of requests made to another ordinary, to cyte one, dwelling in some other dyoses 3.s. 4.d. what is taken, they know best that have occasion to use them.

For the renunciation of an administration, or an executorship for a will 12.d.

For the decree of the Iudge, in distributing of goods, among the next of kin , & for registring of the same 13. s. 4.d. but what besides have beene given , & taken are easy to prove, whereby some had their portions enlarged some diminished at the Iudges pleasure, or the pleasure of the register.

For the fee of a proctor in any cause 12.d. but constantly taken 3.s. 4. as all by experience knowe to be true.

Thus have I run over all these particulars one by one, to this end that the Reader might be informed of their unjust proceedings in every particular, wherein I have onely shewed thee what is taken by waye of inhaunted fees. But now give me leave, in a word, to give thee a taste of their innovated fees , that is of fees taken for which there is no lawe , nor colour of lawe , as also to discover to thee some other of their practises , to increase their fees , which shalbe done very breisly.

And first take notice, they have changed the oath of their churchwardens into that it is now become of the nature of an inquisition oath, whereby they rack the consciences of men, & by it doe drawe out of them , such presentations to their courts, as otherwise they should not meete withall , and this is done by them since the year 1624. what it then was, & now is, may at large appeere

by comparing them together, by the new oath they compell men to sweare, to present, all whom they suspect, for want of conformity to any of the articles given them in charge: what the effect of this oath is to them, is playne in these particulars.

First hereby they meete with some tender conscience, which dare not medle with this oath, & then they must buye it of, for their monyes: & hereby greate & large fees comes to them, 2.ly. they meete with some also, that will not come to this, but will reason out the matter with them, these they excommunicate, (even to death as it were) if they stand it out with them, then a *significavit*, or els, into the high commission with them, and if there once, what the consequences wilbe, I spare to write, & if they take the oath, & that the yeare comes about, & they present no body, then they put him to his oath, upon his former oath, and wil make him to sweare whether all his parish, both minister & people doe duly observe all the articles given them in charge, & thus the consciences of men, are tainted out upon this rack, therby to confesse, who & what they be, & in what parte they have offended against the premises, wherby their courts come to be filled with complaints against men, for toyes & tryfles. 3ly. If any sonne of Belyall through malice, envy, or what grounde soever, will sue any so sworne according to the tenour of his oath, for perjury in not presenting either minister or people in neglect of any of these devyded articles given him in charge, he shall proceede against him, as against a perjured person, & shall have all favour & respect among them, with all the ayde they can afforde them, even to the utter undoing of the partye so sued, as myne owne experience hath proved. Fourthly: to the intent this oath might be made the more officious to them, & offensive to others, they have added divers new articles of late yeares, & by vertue of this oath, doe binde all their churchOfficers to see them executed, & to present the neglect thereof, in which how contrary to the lawes of England, they doe proceede, I leave to be skanned by them who are judiciously wyse.

And now for their fees, take notice, that as the lawe allowes them not to take any thing for this booke, nor once so much as names what should be given for it, they take 12. d. & sometymes 1. l. 4. d.

Secondly: wheras but one booke ought to be given out for one yeare yet they compell men to take two, at their price.

Thirdly: they compell their officers to paye for their oathes, where nothing is due.

Fourthly:

Fourthly : they will let no bills passe the court, but such as are of their owne making, for which they take 6.d.

Fifthly : these bills will not passe unles one or other be presented.

Sixtly : what silencing , & deposing , excommunicating , & imprisoning of Gods people for not conforming to this booke of articles , and how greatly they increase their fees therby , and what summe , & summes of monyes are daylie brought into their treasuries therby, is easy for all to understand.

Seaventhly : to the end that they may freely preye upon the bodies & goods of men, & houlde men in bondage to them selves, they have taken out all these articles out of the booke which concern their owne behaviour , & might any waye tend to the benefit of the subject, as may appeare at large , by comparing their bookes now, with their bookes for the yeare 1624.

Eighthly : wheras they should maintaine a table of the rates of all fees in every office of the court , that all whom it concerns might come to take a copy of it, they have of purpose taken it away, and doe persecute them to death (as it were) that doe call for it. see *Cannon* 136.

Ninthly : what fees are daylie given , & taken for granting of administrations to this man: and not an other, yea somtymes to the unlawfull party , is not altogether unknowen, which practise produceth this two foulde effect : it somtymes deposeth the lawfull heyre of his inheritance , or secondly causeth unnecessary & endles suits in their owne courtes , even to the undoing of many a mans estate, thus as a cage is full of birds, so are their howses full of de-
ceyte.

Tenthly : what other devices to get monyes , they have , may appeere in their delaying & protractinge causes , continuances of suits upon suits, demurrings, some of their proctors offering, that for so much by the yeare , as he shall agree for , with the partye whose cause is bad, he will hould the opposite party from tryall 7. yeares , do what he can , and at last , force him to agree for halfe his right.

Eleventhly : To the end that strength may be in the hand of the oppressor, end none to deliver the oppressed , nor no place left for the innocent to escape , they have made them selves masters of the hygh commission house, that if any doe but mute against their proceedings they get him thither , & then he is gone, either he must flie,

or els spend his estate, conscience & all, or to their new erected prison, to Newgate, Colehowse, the Clincke, or the Counter must be his dwelling, one of these he cannot avoyd.

Good Reader, if I should relate all the cariages in their commissions and purgations, changes of pennance & the like, I should both weary thee, & my selfe too, what devices & turnings of things about there is, I leave to thy owne experience to obserue, & what summes of monyes are taken for these things, were intollerable to relate, & also their devices to bring men on bare crymes without prooffe, and what is daylie payd among them, in these causes, experience shewes the truth of. For probats of wills, & administrations, I have shewed before. I will now procede to shew their sinfull abuse of that sentence of excommunicatiō among them, which yet is the only weapon they fight withall, by which nor a litle profit & gayne, doth daylie acrow to them & their depending officers, and by which they hould mens soules in tyrannicall bondage, & by which they hooke not a litle profit to the selves, making it the very snare & ginne to catch men, as experience proves, every man being so daunted at it, as if inded what they so sinfully doe, were satsified in heaven, in which for thy better information, I will open these things.

1. I will shew what this censure is according to the ordinance of Christ, in the Gospel.

2. Who was the author of it.

3. To what ende it was ordayned in the church of Christ.

4. The greate benefit of it in the church.

5. By whom it is to be administered.

6. How it differs from this censure now in use among us.

For the first, we must know that this censure is a solemne & fearfull, & powerfull censure of the church, cutting-off lawfully, & according to Gods word, casting out of their publik socyety, & present fellowship, all such as publikly offend in some greivous cryme, or be obstinat cōtemners of the lawfull admonitions of the church for private faults, that by such shame they may be drivē to repentāce and others by their example be kept from the infection of sin, & is warranted by these script. *Mat. 18. 15. 1. Cor. 5. 5. 6. 7. 2. Thes. 3. 14.*

2. For the Authour, it was no other but the Lord Iesus Christ, whose lawes & ordinaēces are all unchangable by man, & to be kept pure & unrebukable, till the apearīg of the Lord Iesus Christ, as appears by that *1. Tim. 6. 14.* compared with *Mat. 18. 17.* where

an expresse command is given to tell the church.

3. The ende for which it was ordayned, was three fould: first, in respect of the party offending it is for the destructiō of the flesh, that the soule may be saved in the daye of the Lord 1. Cor. 5. 5. Secondly in regarde of others, that by their example, they may learne not to blasphemise. 1 Tim. 1. 20. Thirdly: in regard of the whole body of the church, that they may be purged from the old leaven of sinne, as appears 1. Cor. 5. 8. and these are the ends, & no private respect.

4. The benefite of these ordināces in the church, appears by this.

1. By these ordinances, the superfluous members of the church, are kept from hurting and annoying the rest of the body, for it is Gods pruning knife, whereby he cutts off every branch in his vyne, that bringeth not forth good fruite, that so those which doe bring forth some fruit may be purged, to the end they may bring forth more fruit Ioh. 15. Secondly: hereby are kept out all those that are openly discovered to be profane and wicked, from polluting the ordinances of God: by it the wicked, & sinne it selfe, is greatly stopped in their course, yea this is yet more, the church is terrible to the wicked, as an armye with banners, for this ordinance of God, being in the right use of it, is as terrible as death it selfe.

Thirdly, hereby is it, Gods Church is fenced (as with a wall) that the wild boore out of the Forrest, & the foxes that destroy the vines, cannot enter, or if they doe through their craft, yet by this ordinance of God, the church can be purged of them. Thus Paule purged the church of Hymeneus & Alexander 1. Tim. 1. 20.

Fourthly, The setting up of this ordinaunce in all the parts of it, wold indeed make the church beautifull, & the glory of this second temple, to exceede the first: whose hart can choose then to be affected with the want of so usefull an ordinance as this is. And who can see any man running to his owne howse, letting the Lords house ly waste & not mourne for it? alas the profane, doe not now as in old, com onely to the outer courte, but into the holiest of all, & pollute all the holy things of God therein: but oh the evill tyme in which we are fallen, in which peace & plenty brings security, every man running to his owne howse, & thinking that must be builded with hewen stones & timber, hewen by the skill of the builders, but Gods howse may be builded with stones, as they come out of the rock; or trees as they growe in the Forrest, without any difference a respect at all.

Fifely, the persons in whom it rests are the body of the church being met together in one place, the grave elder being as the mouth of the rest, in pronouncing of the sentence.

Sixtly, the difference between this ordinance of Christ, and that in use among them appears in these things. 1. In regard of the Authour, the one being of Christ, the other of Antichrist: it being the same for nature & administration now, that it was when he ruled among us, & the same now in use in his owne kingdome, therefore not to be respected nor submitted unto by the subjects of the kingdome of Christ, seeing every subject ought to be governed by the scepter of his owne kinge, & that because he is his kinge.

2. They differ in nature, the owne is divine, & heavenly: the other is sinfull and wicked, the one is the truth of God: the other a lye in the right hands of them that put them forth.

3. They differ in the ende of them, one is onely for the gaininge of sinners, & to purge the church of them: the other to gaine monyes, & to Lord over the bodyes, goods, soules & consciences of men.

4. They differ in the maner of administration, the one used as the last meanes for the gaining of a sinner, when nothing els will, & therefore never used, but for sins duly convicted & obstinately stood in: the other used sinfully for toyes to get monyes by, & to be as a snare or net, to catch men by.

5. In regard of the manner, the one is administered by the body of the church, being met together in one place: the other alone by some one man. And by these things we may see what cause men have to feare this censure, as if what they sinfully doe, were confirmed in heaven, & God doth indeed poure shame & contempt on them & their Censures, for who sees not all men to esteeme of it, as it is, for all men see it is not the destruction of the flesh, but of the man, & his monyes, that they seeke.

And now to speak one word about the oath by which officers are sworn, let the oath it self be minded the form wherof here standeth.

You shall sweare that you and every of you shall duely and diligently inform your selves of these articles given you in charge, and that all favour, hatred, through feare or anie other corrupt affectio, set aside, you shall present all and every such person now or lately of your parish, which hath committed anie offence comprised in anie of these articles, or which are
vehement.

vehemently suspected or defamed of anie such offence, wherein you shall deale according to an upright conscience, neither presenting, nor sparing to present anie person contrary to truth, so help you God, and his faithfull promise in Iesus Christ.

How farr this oath is chaunged from that it was in the years before 1624. let the reader judge.

The evils containd in this oath are briefly these. First whereas an oath ought to bee done in righteousnes, in truth, and in judgement, this is unrighteously taken and imposed, and without judgement, as appears in these particulars. 1. In that it is not imposed by a lawfull Magistrate. 2. It swervs from my allegiance to other lawes besides the laws of the land, and servs to all those inventions that a Lord Bishop can thrust into an article booke, which is contrary to the statute of 25. Henry 8. and 1. Elizabeth. Thirdly it binds me to a necessity of sining on one hand or other, either I must present my neighbour for toyes, yea for mere suspicions without grownd, or breake my oath, and whoever thou art that takest it, thou bindest thyselfe by this oath to submit thyself, and so hast made thyself the servant of sinfull man, yea by this oath as an enemy to God, a persecutour of his saints, and dost sit under the banner of Antichrist, in that thou hast put to thine hand and sworn with thy mouth to put all such lawes and articles in execution, and pursue those that doe not the same, consider that in these words, *so help me God* thou dost call God to witnes thy faithfullnes in these things, and dost invoke his name, that if thou dost faile to doe according to the tenour of this oath, he would doe so to thee, and more likewise, that is, bring some eminent judgment on thee, consider these things and fear and tremble.

F I N I S.





A N A D D I T I O N.

By the foresaid Author.



FTER the finishing of the table of Fees, and those observations of their abuses, upon my short experience taken, a copy coming to the hande of a mourner, for such burthens upon his loving Countrey men, was grieved that so many and intolerable abuses should be so briefly passed over; whereupon knowing something farther that might discover the iniquity of this present evill generation, I thought it my duty to spare from my own necessity, some farther charge, for my countries good. Vnto their abuses then forementioned, I will ad something of their extortion even in their visitation, pretended for the Churches good, to ease burdens, and to reforme abuses and corruptions, but effecting nothing lesse, as may easily appeare, by comparing these times, with the times of darknesse.

In the times of darknesse no more procuracion might be taken then did necessarily serve for the expences of the day, whether it were taken in victualls, or in money; neither might the Visitor, whether he were a Bishop, Chancellor, or Comissary, visit any more Churches then one in one day; or if he did, yet was he not to take more then one procuracion, to the which all Churches so met, were to communicate; and this appears to be true from that constitution of *John Stradford*, Bishop of Canterbury; which Procuracion is limitted by a decree of *Bennet* the 12. not to exceed the value of 80. Turons of silver, every 12. Turons making one Florence of pure gold, according to the English estimate, not amounting in coyn the summe of five shillings at the most, for a Bishops substitute, and the whole charges for him and his followers, not to exceed 35 s. although he should call forty or fifty, yea a hundred Churches together. And if the Archdeacons substitute visite, then not to exceed 12 s. 6 d. and if the Archdeacon visit personally himself, then he was to have 20 s. And if the Bishop visit himself, then he was to have for himself and his retainers 5. marks onely; and none of them to take more, although they should visit an hundred Churches in one day. And these have also been mitigated since, as being thought too much, by a Provinciaall constitution in *Linwood*, whereby an Archdeacon is allowed for one dayes diet for himself and his followers, but; 3 s. 4 d. which (as the glosse saith) seemed to suffice foure persons, and their horses, with one Sum-

moner for one day. But now if they be compared to these times, wee shall see them to exceed in their procurations at their visitations, as they do in other things; witness their extraordinary pomp, gluttony, I had almost said, their drunkenness too; but if I had, I could make it good on some of them whom I have known: but their excess is known to all, they drink wine in bowls, and rejoycing when they have robbed some Churches for their inordinate expences. Besides, what sums of money are taken and carried away by them, is easie to be proved, and what tricks they will have to increase their fees for every toy, appears by one example known to the world, in which they excommunicated the Churchwardens of T. because they had not finished the repairing of the Church in their year, and would not absolve them without paying an unreasonable summe of monies. If I should repeat all their extortion in this kinde, I might make a volume of complaints.

But to leave these great master-Theeves, whose daily oppression all sorts groine under, yet none daring to reprove them, lest he be reputed as he that rebukes the Priest, and so accounted as an enemy to the Church, and an opposer of the Kings Prerogative, when as in truth it is themselves that are both enemies to the Church, and prejudicial to the Kings Prerogative; for although they pretend to uphold the Kings Prerogative, yet it is their owne they seek indeed, that they may live like princes in the Common wealth; neither, if the thing be duly searched into, will it be found they exercise any other power, then what was received from the Pope, in the daies and times of darknesse, now contrary to the laws of the land, which may appeare by these particulars.

1. In that all their citations, summons, actions, proceedings, sentences, decrees, and judgements in all causes and controversies determinable before any of them, are begun, continued, and ended in their own names, titles, and dignities, without any relation or mention of authority given to them from the King, but as they formerly had their power from the Pope, so doe they exercise this power and jurisdiction by Popish constitutions and customs, and by vertue thereof challenge power and right so to doe.

2. This appeares to be true, from that statute of 28.H.8. which statute being the rule of our Archbishops, Bishops, and other the like Officers, with all their ushering ceremonies, shews plainly that they are the same they were in the dayes of darknes, and so contrary to the Laws of God and the King, yea even to the same act in the true meaning of it, as all, who will, may see to be most plaine, for first the Kings, Peers, and commons, being at this time not instructed in the unlawfulness of the Prelacy and their ushering ceremonies, did not onely not abridge anie of their former rights and Priviledges, but gave them power to exercise them as before, so they were not contrary to the word of God, and the Laws of the Land, now the Prelates being cunning Politicians, and knowing what great revenues came into them, and to the holy Father the Pope, made use of their ignorance and the Kings clemency, and so continued all, or so manie

of their Popish customs as might be sufficient to bring such an estate to them & their followers, as wherby their pride, pomp, and tyrannicall rule might be maintained, and hereby is it they Lord it over all. Hereby is it they maintain their courtly governments, and that they cite, Summon, and draw all causes and controversies before themselves and their courtly government, and do challenge power and right to doe so, from their popish customs and constitutions, which have been heretofore added to the severall seates and Seas of government, and doe begin, continue and end them in their owne name, even as they did in the dayes of darknes, onely they use not the Popes name, but have left off his Supremacy, although it seems to be their grief, which appeares in this amongst other things in that they use him and his triple crowne for their character and superscription in their seales of office.

Obje: But it will be said to me they doe not exercise this rule from themselves, nor from the Pope, but as from the King, and by his prerogative.

Ans. To which I answer, doe they not stand in relation to the Pope, and more to him then to his Majesty when they will execute his laws to full, and persecute his Majesties faithfull subjects even to death by imprisoning, fynyng and banishing of them for the least neglect of them, doth not every King speake by his owne lawes, and by his own officers? Now when the Popes lawes are thus executed by them, doth it not declare them to be Subjects of his Kingdome.. 2. The Lawes of the Land and so of the King are they not all snapp'd in peeces by them? what Law can stand before them if they take in with the offender? Thirdly, if they doe fine anie (as they doe manie not onely without but against law) under pretence for the King, doe they not preferre one or other of their favourites to beg the fyne of the King, and so he is never the better for it. But if it were granted that they stand by the King, yet why should they execute these Lawes amongst us, seeing they doe us no good, but hurt and annoy us, and are needles and burdenous, and I would to God both they and all their trash were footles to o. 3. No way can we more gratify the Pope, nor give him hopes of a reentrance amongst us, then by authorizing and practising his Lawes amongst us, and this is the cause he hath so manie abettors and favourers amongst us, and this causeth him to looke for a day still amongst us, therefore can we doe the Lord no better service, or his Majesty a better turn, or the Land more good, then by rooting out the pedlery wares of that man of sin, & by overthrowing this courtly government, by which these merchants of Rome are grown rich & mighty amongst us, but alas my brethren may we not renew the complaint of the Prophet Habak: 1. 1. 2. 3. 4. to the Lord and say, *Oh Lord how long shall I cry unto thee and thou wilt not help, even cry out and thou wilt not hear, cry out unto thee of violence and thou wilt not save, &c.* The Law is dissolved, and judgment doth never go forth, for the wicked doth compass about the righteous, therefore wrong judgment proceedeth.

But let Gods people be comforted, the plowman hath a time to sow, and a time to reap, and therefore let them know God hath a time for them, and in his time will send forth that Angell to reap, and commaund him to thrust in his sickle and reap for the harvest is ripe Apoc. 14. and to cut down all the vines of the vinyards of the earth, and to cast them into the winepresse of the wrath of Almighty God, although now the locusts be like horses prepared to battle, Revel. 9.7. strongly linked together with ready prepared minds against all such as doe but mute against their cursed usurpation, yet let them know they and all their popish titles and dignities with that head of theirs the Pope, from whom they received their life and power are now almost if not altogether ripe unto the harvest, they are now become as a baskett of summer fruit, and the Lord will not long passe by them anie more, let them looke on the yeare, 1539. and gnaw their tongues with grief with the remembrance thereof, as they have often done, and remember that that lopping of their vines that then was, was but a begining to prepare them for the fire of the wrath of God which shalbe kindled here, and shal burne in the bottom of Hell, at the kindling wherof they and all other the merchants of these things which are wexen rich shall stand afar off, for feare of her torment, weeping and wailing and saying alas alas, Rev. 18. As I am perswaded some of them have done already, and shall doe more, for he that rides on the white horse whose name is the *Word of God* will goe forth and conquer and smite the heathen and rule them with a rod of iron, for he it is that treadeth the winepresse of the wrath of almighty God, Revel. 19.15. Then shall the Churches rejoyce, and all the holy saints therin, when God hath revenged their bloods, for among these men is found the blood of the Prophets, and of the saints, and of all that were slain upon the earth, Rev. 18.24.

Having thus farr enlarged according to my poore ability to strike at the maine pillars of the bodye of this beast that tyrannise over the bodyes and consciences of all, I will ad a notable project or compact plotted between some of their under officers, the thing is no fable but a certain truth found out and confessed by the chief actor before the justice, who at first thought to have punished it according to justice as he judged the nature of the offence required, but afterward the Parliamant then approaching, he judged such a notorions fact was more fitt to be punished with a more powerfull hand, for the terrour and example of all such ungodly wretches, but the Parliamant breaking up before things for common good were effected, this vermin escaped censure and execution.

About Rutland side as I was credibly certified by a minister of good credit of the Church of England, there came a pariter in good apparell like a gentleman to a shepherd keeping sheep in the field, with whom he entred into familiar speech to know what newes, the shepherd answered he knew none, no said the pariter

pariter dost thou not dwell in such a town? yea said the shepheard, why said the pariter dost thou know nothing of such and such in your town, no said the shepheard I know nothing but well by them, oh said the pariter thou art a foole and knowest nothing, and therupon he relates to the shepheard a very haynous scandalous offence of those persons, himself had nominated, and by and by went his way. The shepheard coming home relates what he had heard in the field, at the last it passed so from hand to hand that it became a common fame, whereupon the poore innocent were scandalised, and so farre as my memory serves me, were presented upon the same as the oath of the Churchwarden constrained, but by the gracious providence of God the evill doer was found out, who appeached the Register or some such officer, who had laid the plott with him to gett monie, and this I suppose is one trick more to gett monie cleanly, then the common cheaters before knew of, and indeed the cheaters now a dayes are but novices and new upstarts in comparison of theses lawles theeves. Now when I consider the boldnes of these base underlings, and weigh the exorbitant power of the superiour officers of this Antichristian brood, it makes me call to minde the verse of the Poet

Quid Domini faciunt, audent quum talia fures.

Now before I conclude I desire to propound these things following to the sereous consideration of the judicions godly wise. 1. Whether anie of his Majestyes subjects stand bound by anie act of Parliament to submit to anie new constitutions made by them, and whether they be compellable therunto by lawe, or in pain of excommunication for their neglect?

2. Whether it be lawfull for anie to exercise an absolute power of them selves within his Majestyes Dominions or not? and if anie so doe, whether they be not under the statute of *premunire*, and whether the prelacy doe not exercise such a power?

3. Whether it be lawfull for anie Bishop or Archbishop or anie other bearing or exercising ecclesiasticall power, to bring anie of his Majestyes leige people into inquisition, sifting them by oaths to force them to accuse themselves, or others for want of conformity in anie of their injunctions, especially when they live in conformity to all his Majestyes positive lawes.

4. Whether anie of them have a prerogative above his majestyes statute lawes now in force to exact and take of his majestyes subjects more or lesse fees then is allowed them by lawe.

The reasons why I propound these things for resolution are manie and wieghthy, because the Prelates and their confederates and subordinates doe most grossly and intollerably incroach both upon Lawes divine & humane, to the dishonour of God, shame of all lawfull authoritie, and hurte of the Kings Majesties faith.

full subjects, yea so violent and cruell are these unreasonable men, that they are impatient to see anie to live by them, that are not more zealous Ceremoniour of their states and traditions, then truly zealous faithfull orthodoxall, both preachers and people. as if they envied the image of God in anie, witnes their constant persecuting of the Saints in all places where their power extends, and that in most savage manner, I could speake much of their cruell injustice to my selfe, but let that passe, considering my owne weaknes and meannes could little benefitt anie, yet it shewes their thirst for blond, who will not spare pains and cost to catch a flea, yet since their crueltye ceaseth not to silence the Lords worthyes, that they say to the Seers see not, yea inhumanely hale them out, whiles pressed under the Lords hand of visitation, unmercifully pill them by their pursuivants, fine them against lawe and equity to the impoverishing of them and theirs, even after they have suspended, silenced, and excommunicated them, deprived them of all benefitt, yet as if all this were too little, and that for no offence committed, (unles it be offence to looke upon them, yet we say a *Catt may looke on a King*) the Pursuivants must take them, and carry them to prison, or take bond to appear at the High Commission, who have their Inquisition which will soone sift men either of their goods or goodnes. To avoid this snare, alas whither would not poore men, that knowe them, runne? For better to loose much, then goods and liberty and all, I could instance a couple of famous preachers, my neighbours, who by the hard measure of the B.shop of London (that outward demure sheeplike Prelate, but inward ravening wolfe) were chased to these parts, the one onely for coming into a Church where the Bishop was visitting after their Religious exercises were ended to speak with a freind, but becaule he stood excommunicate, he might not tread upon holy clodd, but the pursuivant must take him, and carry him away, and no intreaty of anie, nor sincere and deep protestation of the party, could prevaile for his releate, but he must putt in bond to appeare at the high Commission, and what better there expected, but utter undoing.

The other was inhumanely handled for preaching one Lords day after he was suspended, although it was without the Liberty of the B.shop of London, yet he and two others his like, can at the private pleasures make a Commission, and pack out as manie pursuivants, to make a prey of the afflicted, or Saule-like to bring him bed and all that they may ad the worst they can to the poore afflicted members of Christs body. What Bonner or Story of more cruell disposition? Let the reader understand I presume to give these two instances without eithr of the preachers privy, and therefore it is doubtles too short to expresse the haynousnes of the Prelates extreame cruelty towards eithr of them.

Christian reader I not being by the presse to give the Correctour some help to understand perfectly my true intentions in my scribled hand, some faults (and those matereall) have escaped which I pray thee to take knowledge of, & lovingly to correct, or anie els overseen by me, in the title page is a transposition of the text of Esai. 8. 61. for. 61. 8. in the first page of Epistle to the reader line 18. tremblingly for terribly, in the 2. page of D. there is left out a matereall thing I had writt in the margin which now I am constrained here to insert, *you shall sweare that you will from henceforth submit to a'l the good lawes of the Prince and the lawfull demaunds of your Ordinary*, by the good lawes of the Prince, they meane all their articles and constitutions both new and old, and by the lawfull demaunds of their Ordinary, they meane all those intrapping demaunds that their witts can putt to them for the insnaring of themselves and others, their demaunds being all to this purpose, whether doth your Minister read divine service on holy dayes, and other festivall dayes? and whether doth he observe all the articles contained in your charge? and whether doe all in your parish duly observe the like? or anie gadders to Sermons? or that refuse to receive the holy communion kneeling? or anie that are otherwise suspected of these or anie other thing? where they doe force them to confesse the names & surnames of those persons, or els charge them with perjury.

These things thus dispatched, and their remaining yet a little white Paper in this sheet, there comming to my hands a booke of a man of note in defence of these persons and superstitions here complained against, I knew not how better to supply the defect then by commending a few words to him.

*To Doctor John Burges of Sutton Coldfield
in Warwickshire.*

Good Sir, whilest this last sheet was underhand, there came to my hands by Gods providence a booke of yours called *a rejoinder to D. Mortons 3 nocent Ceremonies*, by the which I perceived how much service you have done to the Prelacy, and how deeply their ingagements must by consequence be to you, I
ther

therefore presuming thereupon, have been bold to salute you with these few lines, which if you wilbe pleased to take to heart, and to cause them to lay downe their extortions in these or other like proceedings, God shall have much honour by you, and the Saints and people of God much benefit, you have said much in defence of their offices, lawes and administrations, although to mee it seems but to litle purpose, as to cover their nakednes with figleaves, or to daub with untempered mortar, if you will justify also their proceedings in this their courtly government, your service I dare say, shall not be unrequited, for the truth is, I am but a poore Weaver, and have no learning, but what I have gayned in Christs Schoole, and by my experience amongst them, having these 14 years been hunted among them, and now at last forced to draw my breath in a strange Land, I dare say there is nothing presented to you, nor to the world, but if you please, your experience will teach you the truth of it; if therefore you shall prevaile for their reforming, it will be well, but if not, yet doe so much, if you can, as procure my peace that I may again possesse my own Countrey, what it is to be driven out, you know, especially for me who have no means to live on in a strange Land, but if your ingagements to them be such as you will not be drawn to that, yet let me entreat you to be seen abroad to the cryes of the poore widdows and Fatherles with other oppressed ones, and then consider that when you have said all you can for them, and their administrations, you have but made a plaister for a scabbe, that will not be healed, but causeth a crying out, even in the eares of the Lord of Hosts, as you may see in that 5 Isa. 7. compared with the 9. I pray you therefore whilest you shall receive a further reply spend your spare howres on these things, and if you shall doe anie good therein, your self and other shall reap the benefit thereby. Thus I rest

Yours in all duty S. P.



TO ALL SUCH FEES AS ARE
T A B L E
A T R V E

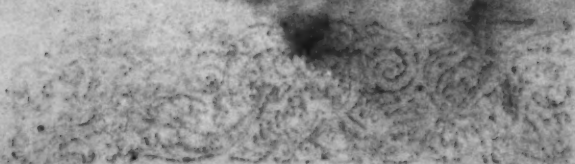
over hands in the month of November
A. D. XXX.

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 1

1870

1871



TO THE RIGHT HONOURABLE THE LORDS

of his Majesties Commissioners for new created offices,
and innovated fees, and to all others that are doers and
lovers of justice, health and prosperity attend you
in all your lawfull designs, with all encrease
of honour and favour both with God and men.

RIght honorable when I considered, not onely the wis-
dom which God hath furnished your Noble Persons
withall, together with the power and authority put
into your hands by his Majesty for the seeing and inqui-
ring into all extorted and innovated fees, it made
me to conceive your honours were the men that God had appointed
to deliver the oppressed from the hand of the oppressour, which did in-
courage me to seeke release under your honours protection, against my
cruell oppressours, in which I freely confesse I found (to Gods glory be
it spoken) more then ordinary successe, by your honors means, in that
your honours effectually procured my peace for awhile in commaunding
that Commissary my accuser to suspend his suite against me, in the
high commission, but yet it was but for a while, in that my busy and
malicious adversary (getting something in respect of my conscience as
your honours well know) insenced against mee some high Commis-
sioners as the Archbishop of Canterbury and Bishop of London, who
(contrary to your honours order made) did forthwith pursue me with
such violence, as if they thirsted for my blood, and nothing but my
life would serve their turn, for which cause I was inforced to leave my
own native country, to seeke shelter in forraign parts, where through
the Lords goodnes having found a place of breathing, I have thought
it my duty to speak, according to my strenght, from a farre, and to pre-

sent to your honours a brief discovery of some of their extortions I have
taken knowledge of in their proceedings, to give your Honours occasion
to dive into this mystery of iniquity, where I doubt not but your wis-
doms wil soon finde out much more then my shallownes can extend
to, yet by this litle I discern and discover they are no other then mer-
ciles oppressours, intruders upō the subjects rights and privileges, and
who is appointed under God and his Majesty to curb them, and to re-
strain their inordinately lawles courses but your honours, but they ha-
ving bee much flattered by prevailing against all-fors, haply their info-
lency, will not fear to attemp to make an assault against your honours
in case you question them for their injustice and oppression in these or
other their proceedings, yet I trust they shall not prevails, but having
begun to fall they shall fall more and more, till their usurped power
(under which manie mourn) be utterly overthrowne. To call to your
honours remembrance their late injustice in my own particular, I have
presumed once again to renew my complaints to your honours against
them, and for further evidences every day affords his just complaints
against them, wherever they keep their courts, or exercise authority
over his Majestyes subjects in anie part of his dominion. If therefore
God shall move your honours hearts to goe on with so good a work
as to purge not onely them of these evils, but free the churches and
people of God of these strange offices, God shall have much glory by
you, the Church and people of God, much peace and freedom, the land
purged of manie a crying sin, and the Kings throne established in ju-
stice and righteousness; which that your honours may be inabled to doe
the God of truth and justice be with your honours, and double the spi-
rit of courage, and wisdom on you, I rest at your honours service to
be commanded.

STEVEN PVCKELL

To the truly and wel affected Christian Reader.

Christian Reader God by his wise providence ordering all things to his owne glory, hath bene pleased after many and sore trialls to bring me the unworthiest of his servants to a place of more rest and safety in respect of my present condition, then I either had, or possibly could look for in myne owne land; I therefore seriously consideringe by how many bonds I stand bound to Almighty God for those many great mercyes and strange deliverances which I have received from his mere goodnes and wise providence, as also well considering, how nearly my soule is kint to you my loving Countrymen: I could not but out of pity to your present estate, and conscience of myne owne duty to God, and you all, answer your reasonable requests and earnest expectation in adventuring to put these few lines to the open view of the world, the which thing God who knowes my hart, knowes I aime not at any mans person, neither have I added any thing but have taken a true copy of all the fees as they were presented before his Adagetties Commissioners in Starchamber, confirmed under every of their owne generall hands, without adding any thing thereto, by the which the wise and discrete reader may in some sort from his owne experience (who is the best schoolmaster) playnly see how tréblyngly these shoulders and posts by the which the kingdome of Antiebrist is yet upheld in our Kingdom of England do tyrannise, not onely over the soules and consciences, but over the bodies and goods of his Magistries loving subjects, their Cannons and Constitutions, Injunctions and Decrees, tending to no purpose but onely to be snares and gins to the soules and bodies of men: thus those who would be thought to be the propheets of England are all like those propheets in Israel: Hosea 9.8. the snare of a fowler is in all their wayes, all their projects being how to grow great and maintayn their pomp and state, althoughe it be with the blood of the poore fatherlesse & widdow; yea though it be to the overthrow of King and state, which I wil endeavour to clear by thes propositions. For prooffe wherof I will appeall to none other but to thyne owne experience. First who seeth not that all their Cannons and Decrees both new and old tend to no other end but the inthralling of the soules and bodies of Gods people, and the bringing of them under an Antiebristian yoke, wich appeares first that since the yeare 1624. they have changed the oath of Churchwardens and sidersmen (as they call them) into that forme that it is now become nothing els but a rack for the consciences of men and may truly be called an injurious and bloody oath.

2. What else is the ground, why they have taken away all those Cannons.

that respect them selues, that the people cannot see them, but that they might more peaceably and freely prey on the bodies and soules of men at their owne pleasures. 3. What is the reason they doe of late use so many shifts and trickes to maintayne their standing; as they do by devising all the inchovements upon the liberty of the subject, the like whereof cannot be paralleled by robbing of the nobility of their honours, titles, offices, and dignities, and conferring them on their owne heades or the heades of their favorites; yea is it not matter enough (if not a friend to the prelacy) for any (though otherwise deserving never so well) to stand like a beakon on the top of a hill not respected. 4. Who seeth not, that all the good and wholsomme Lawes of the Common wealth is by them turned upside downe, & like a leaden wand bowed to every end that suits them selues, be it right or wrong; thus like horses are they prepared to battell with strong irresistible power to beare downe all before them that doth but mune against their cursed usurpations. 5. What ranke or order of men comes not under their tyranny and oppression in their matchles extortions? they sleight the rich in the height of their pride, they regard not the cries of the widow and fatherlesse, but like men voyd of compassion or bereft of humanity wring and wrest from all men in all causes abundantly more then is allowed them by their owne Cannons and Ecclesiasticall lawes; and especially in the probats of wills and administrations they are as the Proph. Zeph saith: 3. 3. Like the evening wolfe that leave not the bones untill the morning, my brethren may not the Lord complaine against us as against his owne people. Jer. 5. 26. that among his people are found wicked men that lay wait as he that setteth snares, they set a trap to catch men; as a cage is full of birdes, so are their houses full of deceipt, therefore they are become great & wax rich, also they judg not the cause of the fatherlesse, but as in the 29. shall not the Lord visit for these things? shall not his soule be avenged on such a nation as this? Therefore brethren and loving countrymen considering these things, let me in a word speak to you all under these two ranks, either as you are the called of God, or as yet uncalled by him. And first to you that are called of God, let me speak to you in the words of the Lord by the Prophet Jerem. 2. 18. What have you to doe in the way of Egypt, to drinke the waters of Sihor? or what hast thou to doe in the way of Allyria, to drinke the waters of the river? Or for the fear of man to bee found in the way of Gilgall, for all their wickednes is in Gilgall, there doth the Lord hate them, and for their iniquities wil in his time drive them out of his house; therefore come not at their courts, obey not their summons sent out in their own names against
the

the law of the land and honour of the King, so that if the Kings Majestie were not very patient towards them, and those that submit to their usurpations where were they? Trust God with your goods and lives, he is able to recompence all with better, ad not fire then to this altar of Baal, neither by purse nor presence, Walk not after these commandments of men lest Ephraim like, ye be oppressed and broken in judgment, and the Lord become to you (as to him) a moth, or as he was to Judah rottenness, Hosea 5. 11. 12. My brethren be not affraid of man in Gods cause, consider what the Apostle saith to Timothy 2. epist. 1. 7. God hath not given to us the spirit of fear, but of power, of love, of a sound minde, Where observe, this fear of man for the prevailing power thereof, is called the spirit of feare, and is opposed to the spirit of God, as power, and love and a sound minde, whence then we may learn. That where ever this fear of man is residing in the strength and power of it, there no sound power of godlines, nor soundnes of judgment, nor power of action, is to be looked for. Besides this fear of man will be a snare to you, for the fear of man bringeth a snare, but who so trusteth in God shal be sure. Prov. 29. 25. Besides there is a lake prepared for the fearfull, say not then with the faint hearted spyies, there be giants, and walls up to heaven, and we shall never overcome, for we overcome in suffering. Consider also, that God, the Gospell, and the people of God, are more beholding (if I may so speak) to one constaint sufferer sent of God, then to ten thousand faint hearted apostates and backsliders, therefore my brethren looke what Gods worthies have done, and doe likewise, as Paule to Timo. 2. epist. 1. 8. so I speak to you all in his words, Be not you therefore ashamed of the testimonie of our lord, nor of me his prisonner, but be you partakers of the afflictions of the Gospell, according to the power of God who hath saved us and called us with an holy calling.

And to you my countrymen that are yet uncalled what shall I say? to sett you a worke about the works of a living man that have not a principle of life in you, were but a vain thing, I therefore say no more to you but thus, Take courage to your selves as you are men, and know your own priviledges and stand to them, consider the laws of a kingdome are the subjects inheritance, and no subject can be deprived of them without manifest injustice, therefore suffer not your selves to be gulled in these things, Locke the Statute for the probate of Wills and testaments, observe the penaltes upon all that shall extort upon the same, the lawe saying directly in these words That if a Bishop or Archbishop or anie other ecclesiasticall jurisdiction shall extort or take of anie of his Mayesties subjects, either

more or greater fees then is allowed them by law, they shall forfeit to the party wronged three times that they take to the party greiv-
ved, and over and above they shall forfeit to the king ten pounds
the which shalbe levved by way of trespassse, or of debt recover-
able by lawe in anie of his Majestyes courts of record, against which
action there shalbe no appeale nor act of eitrou to be granted
but the monies so levved shalbe one half to the King, and the other
half to the partye wronged. Or els thou must maintain thy right by
an inditement at the common sessions of the quarter where the of-
fence was committed. Thus in a few words and as punctually as I can
I have commended these sma'l labours of mine to thee, which I desire
may be to Gods glory and thy direction, and then let God deale with mee as
seemeth good in his owne eies. Farewell in the Lord farewell.

From my lodging in Amsterdam
the 6. of December 1631.

STEVEN PYCKELL.

TO ALL THOSE IN ENGLAND

exercising Ecclesiasticall power and jurisdiction over Gods people, Bishops, Archbishops, Archdeacons, Deans, Officials, Commissaries, and all other their depending Officers, from the highest Prelate to the meanest Apparitor in the Kingdom.

OH that my counsell might become acceptable to you all, that you would breake of your offences by repentance, and your cruelties by mercy to Gods saints and people, and that you would leave lordship of it over your fellow brethren, let not the Lord when he shall come in a cloudes, finde you smiting Ieremie on the cheek, lest Pashurs portion prove your inherisance, and the Lord make you a terror to your selves, for know you all for a certain, that your vinyards are most ripe to the winepresse, and that the Angell who hath that sharp sickle in his hand, is coming forth to cutt downe all the vines of the vineyards of the earth, and to cast them in the winepresse of the wrath of almighty God, therefore let me againe againe intreat you, to leave lording of it over Gods inherisance, and rob not the Kings Majestie of his maintenance, nor the nobility of their titles and dignities, nor the magistrates of their power and authoritie, nor the subjects of their rights and inheritances, take not the garmente from the widdow nor the bread from the fatherles by your extortions, eate not up the Lords people like bread any longer, lest the Lord bring a plague upon you, out of which you shall not bee able to pull your necks, let the Lord Christs name be honoured and sett up in all his offices and ordinaunces on Sion his holy mountain, jussel him no longer out of his Kingly throne; lest he reckon you among his enemies, and so slay you all before him, build not up your Synagogs with bloods, nor your Ierusalem with cruelties, lest you make a fruitful land become an heap, or a desolate wildernes, think not by cruelty to suppress Gods truth, for rather then it shall want witnesses, God will make the stones to doe it, and so raise up witnesses out of the dust of them, whom you and your forefathers have slaine, digge no longer so deep to hide your counsells from the Lord, for the Lord knowes, and hath revealed it to his saints, that you are no other, then the very bellowes of Antichrist, by which he blowes up and kindleth that fire of superstition and idolatrye in our English nation, therefore display no longer the coulours of Antichrist in the